

ST. ANDREW'S PARISH CHURCH

established in 1706



"So the last will be first,
and the first will be last."
Gospel according to St. Matthew
Chapter 20, verse 16

THE SIXTEENTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 11:00 a.m.

September 24 2017



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
 THE REVEREND JOE VELLA, *Assistant to the Rector*
 THE REVEREND LEE HERSHON, *Deacon*
 DAVID ACRES, *Director of Music*
 JESSICA MINAHAN WHITE, *Organist*
 BRAD NETTLES, JR., *Director of Youth Ministry*
 AMY AUSTEN, *Parish Administrator*
 ANNE SHAUL, *Director of Children's Education*
 JEANNE GERHARDT, *Parish Bookkeeper*
 GILLIAN BAGLEY, *Administrative Assistant*
 WALTER STANLEY, *Sexton*

THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Emeritus
Assistant Bishop, The Dominican Republic, Emeritus

The Vestry

Rob Beard, *2019 Senior Warden*
 Mark Schmudde, *2018 Junior Warden*
 Dean Bays, *2020*
 Danielle Butler, *2020*
 Roxanne Erskine, *2020*
 Dale Finkbine, *2019*
 Andrew Girone, *2018*
 Margaret Gossett, *2019*
 Wally Jack, *2018*
 Clay Chandler, *2018*
 Earl Smalley III, *2019*
 James Wilson, *2020*
 John Steinmeyer, *Treasurer*
 Sally Hartnett, *Clerk*
 Andy Lacour, *Chancellor*
 Paul Porwoll, *Parish Historian*

THE RT. REV. MARK J. LAWRENCE, *Bishop of South Carolina, XIV*

SERVING TODAY

Brad Nettles
PREACHER

Leslie Fry
LECTOR

Jim Hare
Nan Crist
USHERS

Carol Martin
PRAYERS OF THE PEOPLE

Andrew Girone
Dean Bays
Wally Jack
VESTRY IN CHARGE

Leslie Fry
CHALICE BEARER

Mary Hope Martin
Walker Martin
Harrison Martin
ACOLYTES

Regina Gennaro
GREETER

Lilian Fogel
Daphne Simons
Darla Wier
Carol Steinmeyer
ALTAR GUILD



ANGLICAN CHURCH IN NORTH AMERICA

The Most Reverend Dr. Foley Beach, Archbishop

The Sixteenth Sunday after Pentecost

September 24, 2017

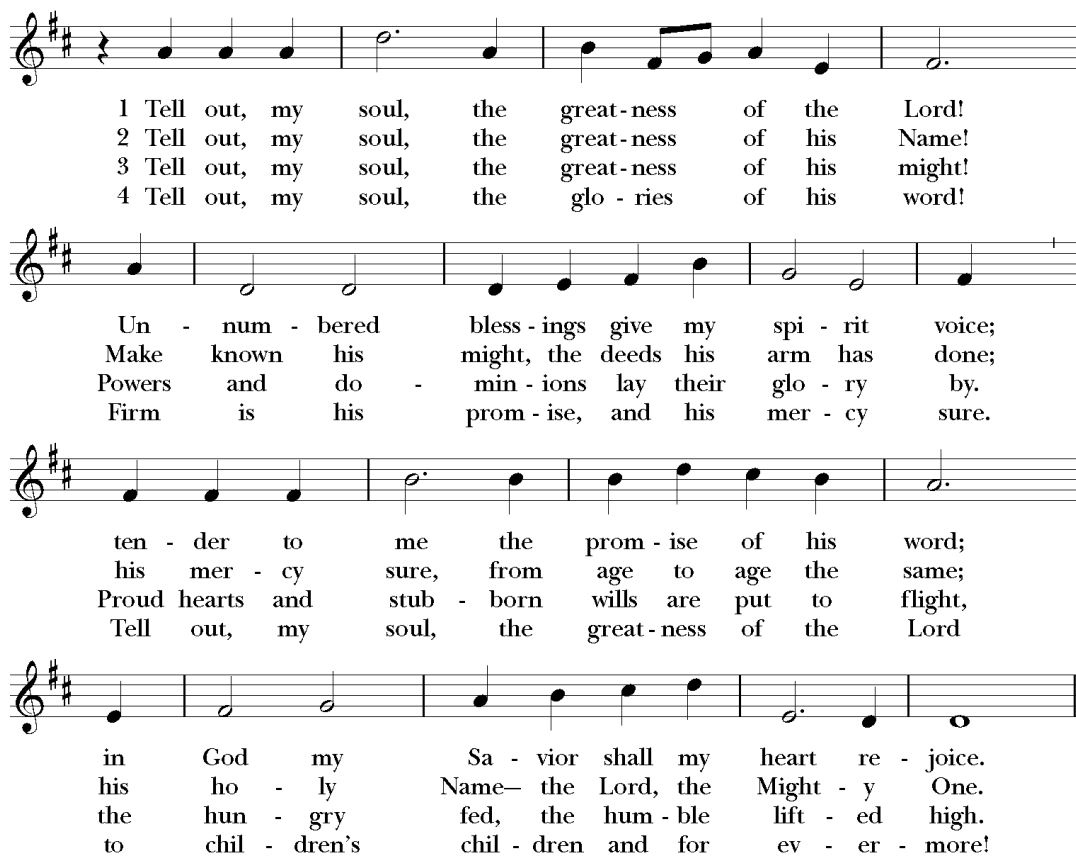
The Holy Eucharist at 11:00 a.m.

This service may be found in the red Book of Common Prayer beginning on page 355

THE OPENING VOLUNTARY:

THE PROCESSIONAL: HYMN 438 (*Please stand*)

Woodlands



1 Tell out, my soul, the great-ness of the Lord!
2 Tell out, my soul, the great-ness of his Name!
3 Tell out, my soul, the great-ness of his might!
4 Tell out, my soul, the glo-ries of his word!

Un - num - bered bless - ings give my spi - rit voice;
Make known his might, the deeds his arm has done;
Powers and do - min - ions lay their glo - ry by.
Firm is his prom - ise, and his mer - cy sure.

ten - der to me the prom - ise of his word;
his mer - cy sure, from age to age the same;
Proud hearts and stub - born wills are put to flight,
Tell out, my soul, the great - ness of the Lord

in God my Sa - vior shall my heart re - joice.
his ho - ly Name—the Lord, the Might - y One.
the hun - gry fed, the hum - ble lift - ed high.
to chil - dren's chil - dren and for ev - er - more!

Words: Timothy Dudley-Smith (b. 1926); based on *The Song of Mary* Copyright ©1962, Hope Publishing Company.

Music: *Woodlands*, Walter Greatorex (1877-1949), alt. Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

Celebrant: Blessed be God: Father, Son, and Holy Spirit.

People: *And blessed be his kingdom, now and for ever. Amen.*

THE COLLECT FOR PURITY

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

Welcome!

to our historic, living church where the saints have gathered to worship since 1706!

If you are visiting with us today, please take a **welcome brochure** (located in the card rack on the back of each pew) and fill out the **visitor card**. Please place it in the offering plate or leave it with an usher.

Hearing aids are available. Please ask an usher for assistance.

Please **silence** your cell phone.

Did you remember to **lock** your car?

A **nursery** is available. Please ask an usher for directions.

Frontispiece:

The Fall begins at Old St Andrew's

Photo by D. Acres 2016

In the **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between Him and us, anything that would impede our worship of Him. Here we offer ourselves to the glory of Jesus Christ.

This ancient Greek hymn, **Gloria in excelsis**, begins with the words uttered by the angels announcing the birth of the Savior in Bethlehem. The first Latin translation of this hymn, sometimes called the Greater Doxology, appeared in the fourth century.

THE GLORIA IN EXCELSIS (sung by all)

(Hymnal S-278)

1. Glo-ry to God in the high-est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -
might - y God and Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry. 3. Lord Je - sus Christ,
on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy on us;
5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For
you a - lone are the Ho - ly One, you a - lone are the Lord,
7. you a - lone are the Most High, Je - sus Christ, with the
Ho - ly Spi - rit, in the glo - ry of
God the Fa - ther. A - men.

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us pray.

Grant us, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Please be seated for the Lessons

The **Collect** is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Liturgy of the Word

THE FIRST LESSON

Jonah 3:10-4:11

When God saw what the people of Nineveh did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it. But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, "O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, Lord, please take my life from me, for it is better for me to die than to live." And the Lord said, "Is it right for you to be angry?" Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city. The Lord God appointed a bush, and made it come up over Jonah, to give a shade over his head, to save him from his discomfort; so Jonah was very happy about the bush.. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, "It is better for me to die than to live." But God said to Jonah, "Is it right for you to be angry about the bush?" And he said, "Yes, angry enough to die." Then the Lord said, "You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?"

Lector: The Word of the Lord.

People: *Thanks be to God.*

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

(I will exalt thee, Lord)

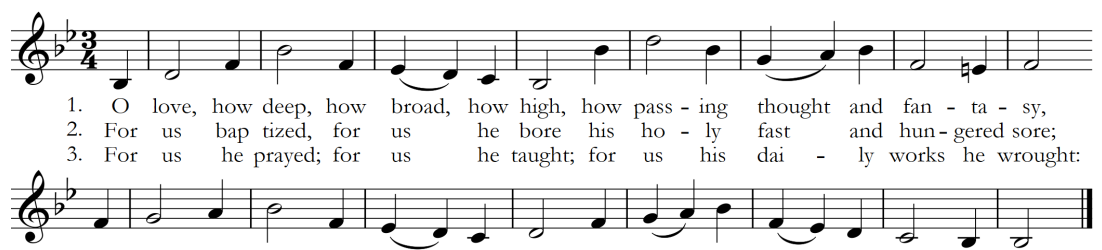
1. I will magnify thee, O God, my King : and I will praise thy Name for ever and ever.
2. Every day will I give thanks unto thee : and praise thy Name for ever and ever.
3. Great is the Lord, and marvellous worthy to be praised : there is no end of his greatness.
4. One generation shall praise thy works unto another : and declare thy power.
5. As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works;
6. So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.
7. The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.
8. The Lord is gracious and merciful : long-suffering and of great goodness.

THE SECOND LESSON

Philippians 1:21-30

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again. Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—since you are having the same struggle that you saw I had and now hear that I still have.

Lector: The Word of the Lord. People: *Thanks be to God.*

THE OPENING SEQUENCE: HYMN 448 (*Please stand*)*Deus tuorum militum*


1. O love, how deep, how broad, how high, how pass - ing thought and fan - ta - sy,
 2. For us bap - tized, for us he bore his ho - ly fast and hun - gered sore;
 3. For us he prayed; for us he taught; for us his dai - ly works he wrought:

that God, the Son of God, should take our mor - tal form_ for mor - tal's sake.
 for us temp - ta - tions sharp he knew; for us the tempt - ter o - ver threw.
 by words and signs and ac - tions, thus still seek - ing not him - self, but us.

Text: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt.
 Music: DEUS TUORUM MILITUM, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

Deacon: The Holy Gospel of our Lord Jesus Christ according to Matthew

People: *Glory to you, Lord Christ.*

Jesus said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about 5 o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

Deacon: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

The word **Gospel** comes from the Old English word, *god-spell*, which means "good news" or "glad tidings." That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism"

We stand for the reading of the **Gospel**, the Good News of Jesus Christ, as a way to show the importance we place on Jesus' words and actions. We turn and face the Gospel Book as it is brought towards the congregation. This reminds us that Christ came to dwell among us,

THE CLOSING SEQUENCE: HYMN 448

Deus tuorum militum


4. For us to wick - ed hands be trayed, scourged, mocked, in pur - ple robe ar - rayed,
 5. For us he rose from death a - gain; for us he went on high to reign;
 6. All glo - ry to our Lord and God for love so deep, so high, so broad;

he bore the shame - ful cross and death; for us gave up his dy - ing breath.
 for us he sent his Spi - rit here to guide, to strength - en and to cheer.
 the Trin - i - ty whom we a - dore for ev - er and for ev - er - more.

Text: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt.

Music: DEUS TUORUM MILITUM, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word “creed” comes from the Latin word “credo” which means “I believe.”

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

THE NICENE CREED (*Please stand*)

We believe in one God, the Father, the Almighty, maker of heaven and earth, and of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through Him all things were made. For us and for our salvation He came down from heaven: by the power of the Holy Spirit He became incarnate from the Virgin Mary, and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son He is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. *Amen.*



VISITING TODAY?

WELCOME TO OLD ST. ANDREW'S PARISH CHURCH!

Please take one of the Welcome brochures
in the card rack in your pew, fill out the Visitor Card,
and place it in the offering plate.

Thank you!



Father, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for the Anglican Church in North America and our Archbishop, Foley Beach, for our bishop, Mark Lawrence; for Bishop Bill Skilton; for all bishops, priests, and deacons; especially for our Rector, Fr. Marshall; our assistant, Fr. Joe & Deacon Lee; and our church staff. We pray for Father Jason, Chelsea and the Hamshaw family during their time of transition to All Saints Church in Florence. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant, and for San Jose Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez.

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence. The people may add their own petitions. The Celebrant adds a concluding Collect.

THE CONFESSION OF SINS *(Please kneel)*

Let us confess our sins against God and our neighbor.

Silence may be kept

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

We are sinful people. In the catechism section of our Prayer Book (pg. 845), it tells us that "From the beginning, human beings have misused their freedom and made wrong choices" and that "Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation." Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

As a person's inner life develops, he or she will become increasingly aware that personal sin - particularly pride and selfishness - stifles life in God. Whoever gives time to self-examination and repentance will soon discover that **confession** is showered with greater and greater joy. God eagerly longs to forgive those who sincerely confess and want to change.

To assure us of God's mercy in Christ, the Celebrant pronounces forgiveness and the promise of eternal life with the making of the sign of the cross. It is appropriate at the **absolution**, as the priest makes the sign of the cross, for the people of God to respond with the making of the sign on the cross in order to signify that they have been blessed in receiving the forgiveness of their sins.

At the **Peace**, the liturgy gives us an opportunity to be reconciled with one another so we can approach the Eucharist with a clear conscience (as Matthew 5:23-24 bids). We greet strangers, friends and family in peace and remember that we are one in Christ.

THE ABSOLUTION

The Bishop when present, or the Priest, stands and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

THE COMFORTABLE WORDS

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you.

Matthew 11:28

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

THE PEACE (*Please stand*)

Celebrant: The peace of the Lord be always with you.

People: *And also with you.*

Then the Ministers and People may greet one another in the name of the Lord.

At this time the Rector will welcome all to the Lord's Table and share the announcements of the day.

THE OFFERTORY ANTHEM

Thy perfect love

Music: John Rutter (born 1945)

Words: 15th century English

Thy perfect love Jesu, my love, my joy, my rest,

Thy perfect love close in my breast That I thee love and never rest;

And make me love thee of all thinge best,

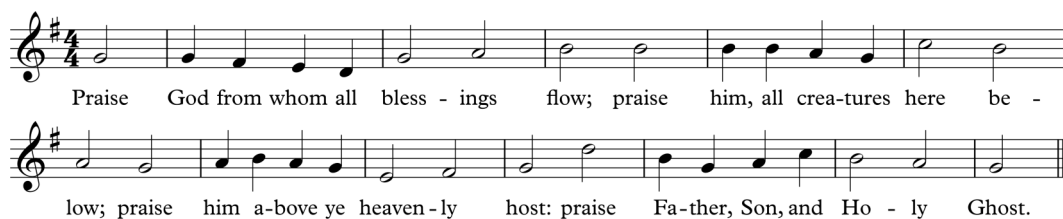
And wounde my heart in thy love free,

That I may reign in joy evermore with thee.

John Rutter wrote *Thy Perfect love* in 1974 and it is another ideal illustration of the beautiful lilting, gracious melodies that imbue all of his compositions from that period. This tranquil and serene tune has been composed around an anonymous text from the mid-1440s in England that clearly tells us the importance of why we should all be placing Jesus at the very heart of our lives.

THE PRESENTATION HYMN *(Please stand and sing)*

OLD HUNDREDTH



Text: Thomas Ken (1637-1711)
Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

Celebrant: All things come of thee, O LORD,

People: *And of thine own have we given thee.*

The Holy Communion

THE GREAT THANKSGIVING

The Celebrant, whether bishop or priest, faces them and sings or says

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Lift up your hearts.

People: *We lift them to the Lord.*

Celebrant: Let us give thanks to the Lord our God.

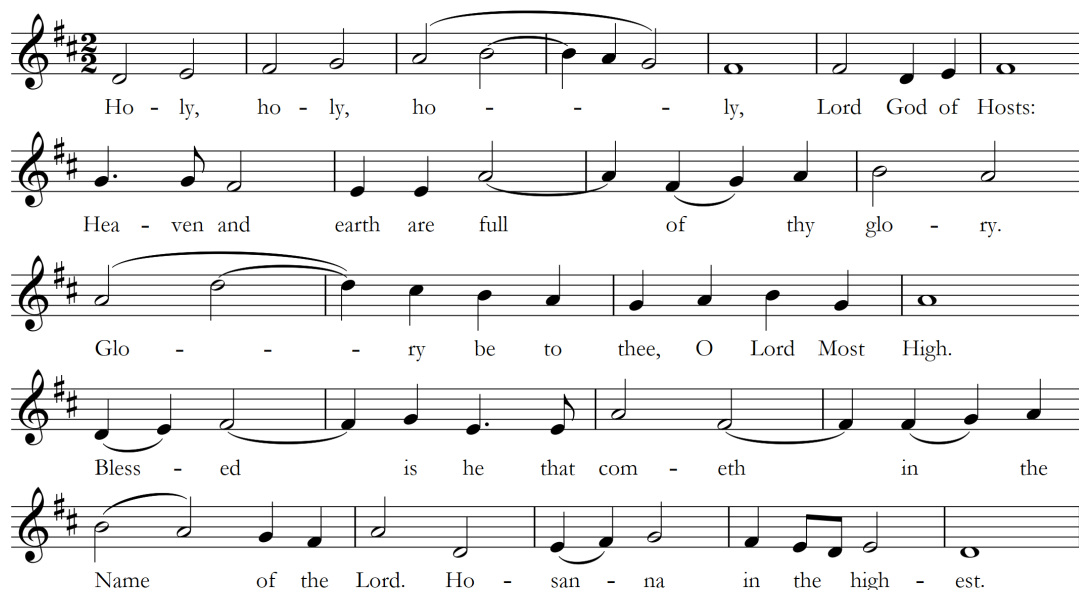
People: *It is right to give him thanks and praise.*

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS & BENEDICTUS (sung by all)

(Hymnal S-114)



Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

Please kneel

Our altar is The Lord's Table and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine. As he or she presents the cup, please gently take hold of the base of the chalice, helping the chalice bearer to guide it toward your lips.

If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink and participate in the victory Christ has won for us.

This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread. This setting was composed by the late Dr. Ricky Duckett, former music director at Old St. Andrew's.

Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died. Christ is risen. Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

AMEN.

And now, in the words our Savior taught us, we are bold to sing,

Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our
dai-ly bread and for-give us our tres-pass-es as we for-give those who tres pass a- gainst
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For
thine is the king-dom, and the pow-er, and the glo-ry,
for ev-er and ev-er. A-men. A-men. A-men.

Text: International Consultation on English Texts
Music: R.D. Duckett (1959-2013) Used by permission.
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

THE BREAKING OF THE BREAD

Celebrant: Alleluia. Christ our Passover is sacrificed for us;

People: *Therefore let us keep the feast. Alleluia.*

AGNUS DEI (sung by all)

(Hymnal S-158)

O Lamb of God, that ta - kest a - way the
sins of the world, have mer - cy up - on
us. O Lamb of God, that ta - kest a -
way the sins of the world, have mer - cy up -
on us. O Lamb of God that
ta - kest a - way the sins of the world,
grant us thy peace.

Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

The **Agnus Dei** is based on John 1:29 and is the Fraction Anthem most traditionally used in the Western Church.

THE PRAYER OF HUMBLE ACCESS

The following prayer may be said. The People may join in saying this prayer

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word “liturgy” literally means “the work of the people.” A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words.

At Old St. Andrew’s, we encourage you to continue to pray by singing both before and after you come to the Communion Rail. In this way, all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

AT THE COMMUNION: HE IS EXALTED

TWILA PARIS

Taken from Psalm 145

He is ex-alt-ed, the King is ex-alt-ed on high, I will praise Him.
 He is ex-alt-ed, for - ev-er ex-alt-ed and I will praise His Name!
 He is the Lord, for ev-er His Truth shall reign. Heav-en and earth re -
 joice in His ho - ly Name. He is ex-alt-ed, the King is ex-alt-ed on high!

Text & Music: Twila Paris ©1985 Straightway Music & Mountain Spring Music. Used by permission. CCLI# 1984772

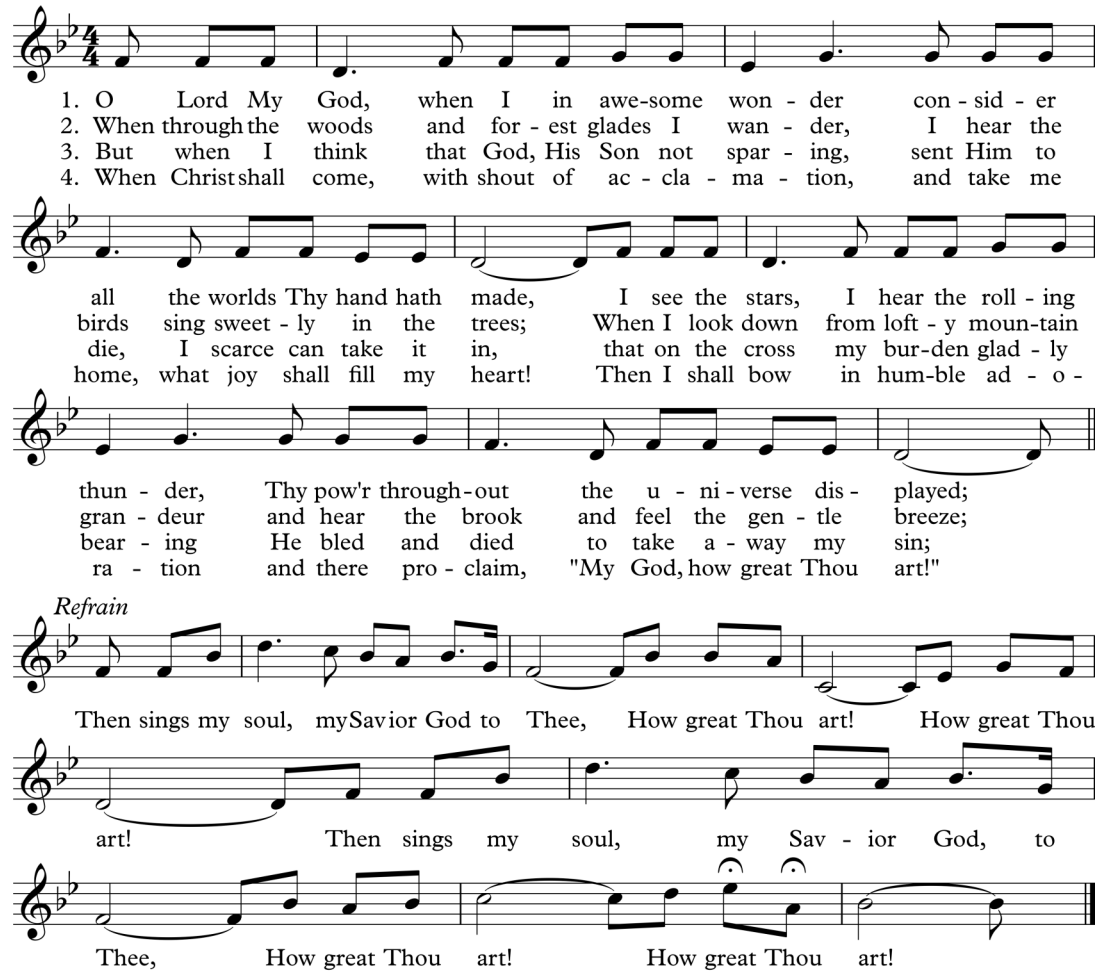
THE COMMUNION ANTHEM

Verily, verily, I say unto you
 Music: Thomas Tallis (c.1505-1585)
 Text: St John 6: vv 53-56

Verily, verily I say unto you: except you eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; And I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.

Thomas Tallis was born around 1505, somewhere in Kent, and he died on November 20 or 23, 1585 at Greenwich, London. He is considered to be one of the most important English composers of sacred music before William Byrd. His style encompassed the great Continental polyphonic schools whose influence he was largely responsible for introducing into English music, and the simple Reformation service music that was heralded in by the introduction of the ‘new’ faith.

Believed to date from the reign of Elizabeth I, ‘Verily, verily I say unto you’ belongs compositions for the new religion era, which was born out of Henry VIII’s decision to split away from the Catholic church. The words are taken from chapter 6 of St John’s Gospel; the same chapter that earlier tells of the feeding of the five thousand and also Jesus walking on the water.



1. O Lord My God, when I in awe-some won - der con - sid - er
 2. When through the woods and for - est glades I wan - der, I hear the
 3. But when I think that God, His Son not spar - ing, sent Him to
 4. When Christ shall come, with shout of ac - cla - ma - tion, and take me

all the worlds Thy hand hath made, I see the stars, I hear the roll - ing
 birds sing sweet - ly in the trees; When I look down from loft - y moun-tain
 die, I scarce can take it in, that on the cross my bur-den glad - ly
 home, what joy shall fill my heart! Then I shall bow in hum-ble ad - o -

thun - der, Thy pow'r through-out the u - ni - verse dis - played;
 gran - deur and hear the brook and feel the gen - tle breeze;
 bear - ing He bled and died to take a - way my sin;
 ra - tion and there pro - claim, "My God, how great Thou art!"

Refrain

Then sings my soul, my Savior God to Thee, How great Thou art! How great Thou
 art! Then sings my soul, my Sav - ior God, to
 Thee, How great Thou art! How great Thou art!

Text: Stuart K. Hine
 Music: Swedish folk tune; arr. Stuart K. Hine ©1953 Stuart K. Hine (admin. by Manna Music, Inc.) Used by permission. CCLI# 1984772

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE BLESSING

As the Eucharistic celebration ends, we are charged to "go forth." The Holy Eucharist is therefore not an exclusive gathering that separates us from the world but a charge to reach out beyond our own walls to the world around us.

We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed, and sent out with a purpose in the name of Jesus Christ.

1 Guide me, O thou great Je - ho - vah, pil - grim through this
2 O - pen now the crys - tal foun-tain, whence the heal - ing
3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land; I am weak, but thou art might - y;
stream doth flow; let the fire and cloud - y pil - lar
fears sub - side; death of death, and hell's de - struc - tion,

hold me with thy power - ful hand; bread of hea - ven,
lead me all my jour - ney through; strong de - liv - erer,
land me safe on Ca - naan's side; songs of prais - es,

bread of hea - ven, feed me now and ev - er -
strong de - liv - erer, be thou still my strength and
songs of prais - es, I will ev - er give to

THE DISMISSAL

Deacon: Let us go forth in the Name of Christ.
People: Thanks be to God.

THE CLOSING VOLUNTARY

The Scripture quotations are from the New Revised Standard Version of the Bible, ©1989 Division of Christian Education of the National Council of Churches of Christ in the USA. Used by permission. Collects and Psalter translation are from the Book of Common Prayer, 1979.